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ADVENTURES IN
VISITATION EVANGELISM

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Adventures in Visitation Evangelism

By
A. EARL KERNAHAN, D.D.
Author of "Visitation Evangelism"



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*To my son, Earl Gough Kernahan, who
has demonstrated in beautiful Christian
development the greatest achievement in
evangelism—that of living for Christ and
loving Him from babyhood—this book is
affectionately dedicated.*

PREFACE

DOES it really work? " is the natural question in the minds of those unfamiliar with Visitation Evangelism. In my earlier book, *Visitation Evangelism, Its Methods and Results*, I gave the story of the evolution of this method of recruiting men and women for Christ and outlined specific suggestions for the work preparatory to a campaign.

This new volume, *Adventures in Visitation Evangelism*, presents the results of these campaigns and it is the hope of the author that the imagination of readers of this second volume will be fired by enthusiasm by this record of lasting results achieved. Both books were written in response to many requests and are complementary, as noted above.

A. E. K.

60 College Avenue,
Boston 44, Mass.

INTRODUCTION

DR. A. EARL KERNAHAN, who directed the intensive campaign of Visitation Evangelism in the Spring of 1928 in all the boroughs of Greater New York, has demonstrated the fact that he is a master of the technique of this new—yet old—method of bringing men and women to Jesus Christ. He is thoroughly consecrated, marvellously efficient, and remarkably successful. The churches of New York City were fortunate in being able to secure the services of such an able leader in this campaign.

WILBUR T. CLEMENS,

*Assistant Secretary of the Greater
New York Federation of Churches.*

CONTENTS

I.	THE DISCOVERY OF THE LAYMAN . . .	13
II.	THE HERESY AMONG THE PASTORS . . .	17
III.	THE ROMANCE OF DISCOVERY . . .	24
IV.	THE PULL OF SOCIAL RESPONSIBILITY . .	39
V.	THE DYNAMIC OF FRIENDSHIP . . .	43
VI.	THE BEAUTY IN RETICENCE . . .	45
VII.	DISENTANGLING JESUS . . .	50
VIII.	ARRESTING THE ATTENTION OF MEN . .	56
IX.	BANISHING FOOLISH SECTARIANISM . . .	64
X.	MAGNIFYING CHRISTIAN CITIZENSHIP . .	68
XI.	ESTABLISHING ASSOCIATIONS THAT HOLD .	72
XII.	EXALTING THE CHURCH . . .	76
XIII.	BUILDING A CHRISTIAN CONSCIENCE . .	82
XIV.	THE GROWING CONVICTION WHILE WINNING 158,109 PEOPLE TO BE CHRISTIANS AND CHURCH MEMBERS . . .	86
XV.	CHRIST AT THE DOOR . . .	109

I

THE DISCOVERY OF THE LAYMAN

THE churches of all denominations have left most of their resources unused. This is especially true when we consider the layman. Neither the Church nor the layman has been aware of the magnificent potential power that he possessed. The followers of Christ in the first and second centuries seemed to understand far better than the Christians of any subsequent century the absolute necessity of using this primal resource. It has been left for this century to re-discover the greatest asset of the Christian Church.

Professor Borden P. Bowne, of Boston University, introduced a new era in the expansion of the Christian Church. His insistence upon the study of personalism contributed largely toward the preparation of a general religious situation into which was to be projected a movement that was to mean more for the evangelization of America and the world than any other movement in the last two centuries.

The Church has discovered the layman. No

particular credit is due to the Church. The layman was inspired by a new realization of his indispensability to call the attention of the Church to the fact that he was here and should be used.

Visitation Evangelism has led the Church to a keen consciousness of the inestimable value of the members of the Church. One man who has instructed and directed churches in Visitation Evangelism has won, mostly through the work of the laymen, 158,109 people to Christian decision and membership in the Church in fifty-two months. His work has demonstrated the fact that the laymen can Christianize America in one decade if they are carefully instructed and efficiently directed in this most sacred work within the realm of human activity.

✓ The Church now is fully aware of the presence of the layman. When it has been demonstrated all over the North American continent that two Christian disciples can win an average of sixteen people in one Sunday afternoon and six evenings during the week to Christian discipleship and church membership, even the most conservative ecclesiastical organizations must take notice.

The layman has discovered himself. We have found that no courses in religious education or participation in orderly and impressive worship will ever lead a person to a full appreciation of the

attractiveness of the personality of Christ or the immensity of His teachings. Unless a person supplements courses in religious education and ceremonies of worship by actual Christian conquest, he will remain unaware of the fact that he has the abilities and spirit most essential for Christian adventure.

I boarded the train one winter night in the city of New Bedford, Massachusetts. We had concluded a Visitation Evangelism campaign at ten forty-five that evening. Just as the conductor signalled to the engineer, and I was entering the Pullman car, I was surprised to hear the voice of an elderly Congregational deacon who had hurried to the train at this late hour to bid me farewell. As we were shaking hands, he said with much feeling, "Thank God that you came to New Bedford. I have been a deacon here for over fifty years, and never in all of these years have I been conscious of having won a person to a Christian decision. Since last Sunday afternoon my teammate and myself have won seventeen men. Now I know for the first time that I can do this work."

At the close of the first day of work in Council Bluffs, Iowa, a Presbyterian elder made this report: "The director of the campaign instructed us to engage in prayer when we came to the door of the home where we were to make the call. I

prayed when we arrived at the first home, but to tell the truth I prayed the folks would not be at home. We were admitted and I was more nervous than I have ever been before in my life. Very soon we commenced to discuss questions concerning the Christian life. I forgot about myself and discovered to my amazement that this was the way in which people could be won to Christ. We have won seven fathers this afternoon."

There is probably nothing greater in all the realm of religious achievement than for the Church to discover the indispensability of the layman in the business of making Christian disciples. There is nothing rarer in all Christian experience than for a layman to discover the fact that if the Christian Kingdom is to be established, Christ must go calling in the person of His followers.

II

THE HERESY AMONG THE PASTORS

THE greatest difficulty in the way of the promotion of Visitation Evangelism has been the pastor's attitude. He has been so accustomed to doing all of the work of evangelism himself that it is difficult for him to believe that the ordinary layman can win people to Christ. The lack of faith in the layman's ability to do this work has become so general among the pastors that it amounts to a heresy. ✓

Pastors have depended so largely upon the public presentation of the gospel to persuade people to become Christians, and this method has been so closely associated with certain formal observances, that it is very hard for them to understand that Christ's appeal may possibly be made with greater effectiveness in the simplicity of a private interview in a home or in an office.

When the pastors of the various communions cease to hold a more or less secret scepticism about the layman's ability to lead people to become Christian disciples, Christ will have His first real oppor-

tunity to step outside the walls of the Church and speak to its whole constituency.

✓ It is not uncommon to find scores of people in a church of any size who firmly believe that they can never do this work. In fact it is quite necessary for the director of a Visitation Evangelism campaign to exhort the pastor never to ask his people if they can do this, but to go to the men, women, and young people whom he selects and inform them in private that he has selected them. Ninety-nine people out of one hundred who are asked if they can do this work say, "No." This is merely a reflection of an idea that is centuries old. The leaders of the churches have given the impression that only those who are especially trained can do the work of evangelism.

Jesus never worked this way. It is very evident to one who reads the Scriptures carefully that the only prerequisite that Christ insisted upon for any one who was to do this work was sincerity and friendship for Himself. He sent men out to make disciples who had at that time no other qualifications. One man went out to stress the claims of Christ upon life who later rejected Him. Another man went out and succeeded in attracting the attention of some who later betrayed Him. A man by the name of Thomas who was all mixed up in his theology went calling in Jesus' name. Christ

depended upon the contagion of friendship for the expansion of His group of followers.

A very prominent citizen of the largest city in the world was practically forced to do this work. When his pastor told him that he had chosen him as one of his visitors, he laughed at the idea. Here are his own words: "I am not qualified to do this kind of work. I have not been as faithful to worship and other Christian activities as I should. Somebody should come to call upon me." The pastor replied, "I have chosen you. You do not need to think that you can succeed. Give us your time for six periods of calling and the director will take full responsibility for your success or failure." The man consented to go under these conditions. In six periods of work, a total of thirteen hours and forty minutes of actual time, this man and various teammates won fifty-two people to confessions of faith in Christ and enrollment in classes of training that would lead eventually to full membership in the Church. This man insists now that his pastor continue this work the year round. He is athrill with the spirit of conquest. He is a "new creature in Christ Jesus."

A representative of one of the large New York dailies assigned to "cover" the Kernahan Visitation Evangelism campaign "in progress in the city under the direction of Dr. A. Earl Kernahan in the

Spring of 1928 " made the following observation: " I accompanied a member of the West End Presbyterian Church, of which Dr. A. Earl Keigwin is pastor, on visits to some one-half dozen families listed as prospects. My companion was an able 'lay evangelist' who succeeded in winning the complete confidence of each family visited and entering upon an intimate discussion of their respective religious problems. I did not reveal my newspaper connection and, being taken for a member of the church, I was in a position to observe at first hand the reaction of middle and lower class families to the efforts of laymen to win them to a Christian life.

" The response he met with in every case surprised me and convinced me of the soundness and practicability of Visitation Evangelism. Housewives who opened their doors to our knocks with faces cold and suspicious, welcomed us with cordial friendliness when informed of the purpose of the visit.

" They seemed deeply impressed and grateful that Church members, motivated by no desire for material reward, but solely by a spirit of Christian fellowship, had voluntarily called to invite them into the Church and to present the case for the Christian way of life.

" Several hundred Church members working

nightly for a week with as much success as my companion achieved could not help but greatly enhance the prestige and usefulness of the Church in this particular community."

Pastors are now becoming eager to participate in Visitation Evangelism. Their scepticism as to the ability of the layman to do this work is being routed and another practical heresy which would have eventually led to the development of a modern priestcraft is being destroyed. Any follower of Christ anywhere in the world can lead others to become Christian disciples.

IT CAN BE DONE!

(DEDICATED TO REV. A. EARL KERNAHAN, D.D.)

"It can't be done! "

Ah, that's the saddest word I've heard
Where'er I've gone, through town or burg,
It can't be done!

Sometimes I've heard that said by those
Who most sincerely did propose
To do the task that should be done
Another day when they could come.
The reasons that they gave seemed fine:
The more appropriateness of time;
The less of conflict with the will
Of those they catered to; and still,
Because the town was queer, conditions strange,
Some details they must first adjust, engagements
rearrange.

And so it goes; from sun to sun
These all contend: "*It can't be done!*"
Sometimes a pastor says to me:
"Expect my workers there at three."
And while the rest are there on time
I look in vain to find his line,
And when I ask why none appeared,
He tells me: "None have volunteered,"
And though I try to win his heart
That in my joy they have some part,
To me he says: "The work is much too hard,
I'm sure my group will sign no Visitation Card"—
And thus I know the cause, why some
So quickly say: "*It can't be done!*"

Sometimes a worker there may be
Whose soul is full of deviltry,
Who bucks the line where'er he can
To prove his metal as a man,
And show to all the finer stuff
Of which he's made! or, all a-puff,
He seeks to vent his mind on me
And show superiority,
Or with contempt to cast some ridicule
Upon the sanest plan, to make it seem work of
a fool;
When such I hear, I sure must run,
Or prove right there: *It can be done!*

Thus, friends, the task I love to do
Is showing men that Christ is true,
That He will take each earnest soul,
O'er barrier, breach and hidden shoal;
Resolve these doubts, and each dark fear
Which so insuperable appear,

And demonstrate to human kind
His winsome grace and power divine,
That none of us who tread this earthly realm
May ever doubt His love or strength while He is
 at the helm;
And join with those who long have sung
In praise of Christ: "*It can be done!*"

"It can be done!"

*Ah, that's the finest word I've heard,
Where'er I've gone, through town or burg,
It can be done!*

—DAVID FULMER KEELY.

This poem was written by an excellent Christian attorney who had a very vital part in our third and fourth campaigns in Philadelphia.

III

THE ROMANCE OF DISCOVERY

✓ I HAVE thought since I was a child that there was enough spirituality and personality in any single church or group of churches to Christianize their constituency. I was sure that if a single church or group of churches used what spirituality and personality they had, that they would get more of both. I observed that what we needed most was organization for, and training in, the sacred art of persuading people to become "Followers of Christ."

At the age of fifteen I had taken oath before God that I would faithfully study and worship to discover a way by which Christians could best be led and trained to make disciples.

For nineteen years I tried as a pastor to inspire the members of the churches that I served to do this work. I never succeeded in any large measure.

The conviction grew, year after year, that our method was wrong. We had a plethora of impressions and no adequate expressions. What we

needed was not more services but more service. Our preparation of our members for the work led to their bondage and psychological inhibitions, and not to freedom and the romance of Christian conquest. We were demanding a passion for the work of evangelism as a requisite for service, instead of anticipating a growing zeal from the work, and getting neither. We were being frightened by preconceptions instead of going forward to face real men, women, young people, boys and girls with a "Holy Boldness." What we needed was less discussion and more work. I found that Christ sent His followers out to visit with quick, clear, and simple instructions, and that they returned saying, "Even the evil spirits are subject unto us."

Five years ago I took a second oath before God. This time I said, "God being my helper, I will use Jesus' method." I was sure that what we need most is this simple form of applied Christianity.

If I were to live a thousand years here upon earth that would not be sufficient time to thank my heavenly Father for what I have seen Him do since I have given Christ a chance to use the people whom I have had the honour to direct. The whole problem has changed. I found that there was no danger of sending people to do this work who were not fit. My main concern was to per-

suade all people who were sincere and loved Jesus to go visiting in His name.

In the last fifty-two months of my campaign work there have been 158,109 people won to Christian decision and membership in the churches of their choice.

This experience has convinced me that any rural community, hamlet, town, or city on earth can be Christianized when Christ has a chance to go calling in the pulsating personality of devoted disciples. He sent His workers two by two, therefore we do; and from Gardner's Lake, Connecticut, where four rural churches had closed, to New York City, where Protestantism was broken-hearted, Christ has accomplished the same conquest and He has merely begun to demonstrate what He can do. His future triumphs depend upon our obedience to His command to go into all the world making disciples. But we must go into our own community first.

Thank God! We find that there is no local community in the United States that does not respond. In four trips across this continent we have found that all the way from Boston to Pasadena the results were just the same. Whether the workers were busy in Thompsonville, Connecticut, a small industrial community, or Portland, Oregon, with all types of communities and churches, they

averaged for each team from twelve to seventeen people won to Christ and the Church in one week's time. Whether our field was Lake Elsinore, California, which was once known as a "Cow Town," or New York City, which is known as the "Graveyard of Pastors," Christ has won between fifty and sixty per cent of the people on our list. Whether the Church sent these "Modern Disciples" out into the homes and streets of the Bowery, Greenwich Village, or Riverside Drive and Fifth Avenue sections of the city of New York, Christ kept up the marvellous average in conquest. Christ is irresistible when He goes calling in our personalities. If this nation and the world is Christianized, He must use our equipment.

We have made several observations during the development of this movement.

First: It is the only way to discover the dynamic of the Christian faith. We have said a lot about religious education during the last fifteen years. God speed the day when we will have more of it! I have observed, however, that unless our courses in religious education are supplemented by Visitation Evangelism, neither the teacher nor the pupil will ever fully know the immensity of Jesus' teachings or the attractiveness of His personality. In fact, after a person reviews all of the activities of the Church as usually organized, he is compelled

to say that there is nothing that reveals the dynamic of the Christian faith like Visitation Evangelism.

Here are three stories from three campaigns which demonstrate the fact that I have just stated:

✓ I arrived in a small city in Vermont on a wintry night. The town was covered with about three feet of snow. A disastrous fire had just been extinguished. Eleven people had burned to death. This was a drab situation, but to add to this gloomy outlook, one of the pastors came to my room in apparent distress and announced that one of the prominent members of his church had written, saying that he would have nothing to do with the campaign. He said, "I believe it cheapens religion to talk about it." I asked him some questions about this man and discovered that he was in the insurance business. I told him that I would like to have an interview with this gentleman. I am always eager to enlist Christian insurance agents in this work, for they have an unusual opportunity to succeed. The pastor said that he would be pleased to have me go with him to see this man in his office. When we arrived I said, after the proper introduction, "Mr. A., I have come to request you to make some calls with me." He said, "You cannot expect me to call during this campaign if you know my attitude toward the

movement." I replied that this was the reason why I especially desired him to accompany me in this work, for I did not believe that a person had a right to judge a thing until he saw it from the inside. He said, "You are making it very hard for me." I said, "I think we have a right to, for you have been very generous in your criticism." After further conversation, he said, "I will go with you tonight or tomorrow night. I will call the pastor's home and tell him which evening to expect me."

When we arrived at the pastor's home, we found that he had called, saying that he would go with me the following evening. On Tuesday evening we started out in a wind and snow storm. When half way up a hill, we called at a home and won a father, mother, and three sweet children. Then we went on up about to the brow of the hill, called at a little residence and won the father, mother, and one little flaxen-haired girl. We continued on over the hill and won another father and mother and several children. As we came out from the last call, this man struck his hands together vigorously and said, "This is the way to do it!" This bit of experience in Christian conquest had done more to discover the dynamic of this man's faith to himself than any other thing that he could have done.

While we were in the midst of a campaign in Wilkes-Barre, Pennsylvania, we met a very timid, reticent lady at one of the supper conferences. The pastor explained that she had protested vigorously when he told her that he had chosen her as one of the visitors. I was surprised therefore when, on Monday evening, the moment I stepped into the supper conference room, she came hurriedly to me and said, "May I tell a story this evening?" I replied, "Certainly. We will be delighted to hear about your work." When the proper time for the reports of the workers arrived, I announced that this lady would report on the work of herself and teammate for the previous evening. She responded as follows: "When my pastor requested me to become a visitor in this campaign, I was sure that he had made a mistake. I have never spoken to any one outside of my own home about the Christian life before this week. Last evening, I went out with Mrs. A. to make some calls at homes assigned to us by our pastor. We called in three homes and, to our great surprise, were able to win four people to definite and beautiful decisions for Christ. Then I said to my teammate, 'Will you please excuse me for the rest of the evening?' I returned to my home and won my own husband to a confession of faith in Christ. We have been married for nineteen years, and all

during this time I have longed for him to become a Christian and join the Church. This is the happiest day of my life."

One evening as I was hurrying away with one of the pastors at the conclusion of a supper conference in Aliquippa, Pennsylvania, to make a call, a layman came hurriedly to me with the request: "Will you please make one call with me this evening?" I asked him where the man lived that he wished to have me see. He told me that it would take about five minutes to get to his home. I asked the gentleman who was to take me to the other engagement to wait a few minutes and immediately went with this excellent Christian layman to call upon a man who later I learned had been feared by members of the church he preferred. We found the man at home and proceeded at once to visit with him about the Christian life and his local responsibility as a prominent citizen in the community. After about six or seven minutes of careful, direct, and sympathetic appeal he turned and said, "I am ready to make the decision." His wife came into the room and with considerable feeling recorded her decision. As we left the home the layman who had invited me to make the call stopped me as I was entering the automobile and said, "This is the greatest manifestation that I have ever observed of what the

Christian faith will do when presented in an intimate and earnest interview."

There is no work in institutionalized Christianity so freighted with the romance of discovery as the work of Visitation Evangelism. We sincerely hope that this "method" will never become so formal and so thoroughly sophisticated in an ecclesiastical sense as to lose the simplicity, effectiveness and beauty of its "first day."

Second: This is the only way to win the number that Christ can win. Wherever a religious census has been carefully made we find that out of each one hundred people that enroll in our religious educational institutions such as the Church School across this country, an average of seventy-five slip away without having been won to a confession of faith in Christ. This is a tragedy. It is entirely unnecessary. In campaign after campaign in all sections of our country, we have been winning between fifty and sixty of the seventy-five who were lost to the Church School and outside of the influence of the Christian pulpit.

There is a small Spanish church of three hundred and fifty members, known as the Spanish Evangelical Church, that participated in our campaign in New York City. These people did not even have a worship room of their own. They conducted their services in the Northminster Pres-

byterian Church. Every word of instruction was given through an interpreter. The campaign literature was translated into the Spanish language. We sent out fifty visitors. They represented eighteen Latin-American nationalities. At the end of the week, the pastor reported five hundred and forty-one decisions over the signatures of the people who had been won.

Other achievements quite as phenomenal were reported from other sections of New York City. On Easter Sunday, Pastor Finhout, of St. James Lutheran Church, of Ozone Park, reported that two hundred and three people had been won. Those who attended his service on Easter Sunday said that they could see "the glow of victory" shining in the faces of men and women who had won this signal triumph.

The Mother Zion African Methodist Episcopal Church in Harlem wrote a new chapter in their story of evangelism. Dr. J. W. Brown reported at the last supper conference that a campaign of Mass Evangelism had been conducted in his church by one of their ablest evangelists. They succeeded through this campaign in winning eighty-seven new members. "Fifteen visitors going two by two into the homes of the people during the Kernahan Visitation Evangelism campaign won two hundred and three decisions. This strikingly con-

firms the superiority of the Visitation Evangelism method. . . .”

Third: This is the best way to clarify religious confusion. I do not have the slightest reference here to the modernist-fundamentalist controversy. There is a general religious confusion abroad. We find it among people in the Church as well as among people in groups outside of the Church. If we were to ask the average layman to state in one sentence why he is a follower of Christ, demand that it be clear and persuasive, and then give him three minutes to formulate the sentence, he would faint. While, on the other hand, when we send a team of laymen out in the Visitation Evangelism campaigns with the realization that upon the issue of their conversation depends pretty largely the decision of the person for Christ, they are driven back upon their own resources, drop away all of the non-essential statements, and straightway find themselves talking about the one essential thing at the heart of the Christian religion, which is the Personality and Saviourhood of Christ. This work clarifies the Christian faith of the people in the Church.

If we were to attempt here to describe the universal religious confusion among the people outside of the Church we would be accused of exaggeration. The only hopeful thing about this situation

is the fact that people generally are opposed to the accompaniments to the "real thing" rather than to the purpose and teachings of Christ, and when you think of a large number of people going out from the churches of any particular community into the homes of the people for whose religious life these churches are responsible, stressing the fact that all the Church and Christ expect of any person is for him to *take a square look into the life and purpose of Christ, swear allegiance to Him, with His help live like Him and invest his life in some form of organized Christianity, this is quite a new message to most of them.*

Fourth: This is the best way for a Christian disciple to discover himself. Dr. Orville S. Duffield, pastor of the Union Methodist Episcopal Church, Philadelphia, Pennsylvania, told me this story at the conclusion of my third campaign in Philadelphia. He assigned a strong, influential business man to call with his teammate upon a very prosperous business man in his community. During the first of the campaign this layman went to Chicago on business. Upon his return from that city he was taken ill. He did not get to make any calls until Thursday evening of the campaign week. He selected this prosperous business man for one of the first calls. When he arrived at this home he found the man alone, fortunately he

thought. Now I will give you the story as his pastor gave it to me, quoting his layman:

“I commenced to visit with this gentleman. I was using every suggestion that we had been given in our instruction and I did not seem to be making any progress. The wife of this man and his son, a boy of fifteen years of age, came home. I proceeded to visit with the boy, remembering that our instruction was to win the youngest members of the family first. The father interfered, saying that his son was not old enough.” This, of course, is absurd. “I had, however, to respect the father’s judgment. The mother and the boy went into the kitchen and I proceeded again to appeal to the father. My second attempt was as fruitless as the first. Then I said, ‘Surely you will not object if I visit further with Arthur, for he is as old now as the man who is directing this campaign was when he became a minister.’ Finally the father consented. I called Arthur back into the parlour and in a very brief time he had made his decision to follow Christ all through the years of his life. Then I turned back to the father again and was failing the third time when the boy stepped around in front of his father and said, ‘Dad, for mother’s sake please become a Christian, for my sake please become a Christian, for Jesus’ sake please become a Christian.’ This man who had been able to

withstand the appeals of pastors for more than a generation in this same community, could not refuse his boy. I went home and called my pastor on the phone," and now I will tell the remainder of the story as Dr. Duffield told me. "When my friend attempted to tell me the story over the phone, he broke down and could not finish. He requested me to come over to his home. When I arrived, I found him seated in the parlour with his little daughter on his knee. They were both weeping and this sweet little girl was signing her own statement of Christian decision."

Fifth: This is the only way to discover all the opportunities there are for the Christian ministries. Most of us do not have the slightest comprehension of the vast opportunity we have to render Christian service in the community. We never will know our opportunity until we know the community. The only way to know the community is to know the people for whom we are responsible in their homes. I once directed a church two hundred and seventy-two years old. They had produced one minister in their history. There must have been one hundred potential ministers in the boyhood of that community for which they were responsible during this long period of time. The members of this church had failed to meet the boyhood of the community at a range

sufficiently close to discover the aspirations of these boys during the idealistic period of their development.

When people go out into the community with the desire to present the teachings and personality of Jesus in the spirit of friendship, it is not long before they come back into the churches with such an intimate knowledge of the need of Christ and His program of life in the community that they are altogether a different kind of worshippers. Nothing could happen to a Christian church that would mean more to both the church and the community than to have a congregation of worshippers who do not only go to church with a knowledge of their own needs, but also have a vivid picture of what Christ can do through the ministries of their church to meet the varied needs of the people in the community.

Sixth: This is the only possible way to capture the great cities for Christ. At the close of my campaign in New York City, in which one hundred and fifty-two churches won 10,109 people to decisions for Christ and church membership, Dr. Daniel A. Poling, pastor of the Marble Collegiate Church, made this significant remark: "Sir, this is the only way to capture New York City for Jesus Christ."

IV

THE PULL OF SOCIAL RESPONSIBILITY

THERE has been comparatively little emphasis upon the social gospel in evangelism. This word is anathema to most men who have been operating in the field of Mass Evangelism. The individualistic appeal of the gospel has been greatly exploited. We will never reach a point in our work as Christ's disciples when our insistence on individual excellency will not be needed, but it is absolutely essential to emphasize one's social responsibility as an intelligent Christian.

We find that the people who have been able to resist the traditional evangelistic appeal have usually not considered the crass selfishness in their position. They are quite inclined to say, "I am living a decent life." "I am perfectly willing to take my chances in the future." "A person does not need to join the Church to be 'saved.'"

Most of this class of people become interested at once when we suggest that we are not appealing to them solely upon the basis of their personal

welfare, but that we are sure that they have a definite social responsibility.

I had an interesting experience in directing a campaign in one of the most decadent communities in America. Four rural churches in that immediate vicinity had ceased to function. Not a single religious service was being held in any of the churches during most of the year. One of the churches opened for a short time during the summer primarily to take care of an influx of summer people. One of the ladies that we called upon during this campaign had been reared in the Roman Catholic Church. She had received thorough religious instruction as a child. Due to the fact that she lived many miles from the church of her preference, and the further fact that she had a large family of small children, she was unable to attend the services of the Roman Catholic Church. She was typical of scores of people in the community. They had some religious background from earlier years, but were living together in a community without doing one thing to keep their own spiritual lives healthy, or to furnish religious nurture for their own offspring.

We stressed the fact that her community was just exactly what she and her neighbours were making it. We called her attention to the tragic condition of inter-marriage among relatives; the

apparent imbecility on every hand, and the filth and squalour in every home in that community. We were safe in doing this, as her home was neat and comfortable. The idea seized upon her imagination, and these are her words: "You are right. Here we are, people who have been reared of Methodist, Baptist, Congregationalist, Presbyterian, Quaker, and Roman Catholic parents, living together in a community that is cheap, immoral, and decadent. I believe in Christ as my Saviour. I want to live more like Him. I want my children to emulate Him. This is probably the desire of many of my neighbours. I am willing to confess my faith in Christ and become a member of this church that you propose to re-establish here. This is not the church of my preference, but Christian nurture for my children is far more important than my preference as to which communion I attend."

It is interesting to notice how the emphasis upon one's social responsibility is effective not only in one class of society, but likewise in all others.

During my second campaign in the city of Baltimore, Maryland, we went to call upon one of the chief city officials. He was a man of considerable native ability and had a very attractive personality. His political prowess had, however, overbalanced his moral judgment. Even after he had entered politics, and became a man of mature

years, he became addicted to the use of alcohol. We called upon him in response to a sad appeal from his wife, who said that he had not been home in three days and that the morning he left he had been threatened with delirium tremens. You will observe that this man was lost politically, financially, and morally. The situation in his home was hopeless. We were not able to find him.

This makes the story more significant. Later a team of laymen were sent to call upon this same man. They did find him at home, and after a straightforward presentation, in which they made it clear that he was sinning against society and therefore against man and God, they won him to a Christian decision. He took his family away to a watering place and stayed there for weeks until, together with his family and his Saviour, he fought his way back to self-respect, independence of choice, and clear Christian purpose.

One of the most interesting experiences in Christian work is to find hundreds of people in all stations of life who have never thought of their responsibility to society. A large percentage of these people can be convinced of their own personal need of God when they are convinced of a responsibility for the community in which they live and for the institutions which have made them what they are insofar as they are what they ought to be.

V

THE DYNAMIC OF FRIENDSHIP

“Neither professional, pastoral, catechetical, sermonical, nor Sunday School evangelism can be adopted as the normal evangelism to reach the unchurched thousands in the throbbing centres of population. It has remained for the present decade to evolve the form that is best calculated to reach this large class. It is called ‘Visitation Evangelism,’ and it has met with phenomenal success wherever tried. It is the method followed by the Master Himself, and as such can scarcely be improved. Taken at its face value, Visitation Evangelism has much to commend it to the Church, especially in the larger centres of population.”

THIS was written by Rev. W. Sherman Kerschner, pastor of Heidelberg Reformed Church, York, Pennsylvania.

This pastor goes on to say that the leading exponent of Visitation Evangelism is the author of this book. Therefore, you will permit me to say that one of the distinct and peculiar characteristics of this type of work is its absolute dependence upon the dynamic of friendship. The person who sits in a comfortable church auditorium and talks about the blackened sinners outside of the church

must change this attitude entirely, or there is no use of his going to call in Jesus' name. This kind of a spirit cannot go calling with Christ. We must look beyond the fact that there are blackened sinners to the further fact that they are sons and daughters of God, just as we are, and that he has deposited many of His richest and rarest gifts in the minds and hearts of these people. If we are to have any success in our work, the best method on earth to eliminate the sour pessimism that is characteristic of such people who have been Church members for many years, is to give them the experience of meeting actual men and women who must be won to Christ. They never carry on this work long without being infected by the contagion of a beautiful friendship. The people they win become to them the most delightful people in the community, and the people they fail to win become the object of permanent plans of friendly and spiritual strategy—"They must be won, too!"

VI

THE BEAUTY IN RETICENCE

THE person who is naturally timid and reticent is peculiarly qualified for the work of visitation evangelism. It causes him a good deal of pain to call upon anybody in the name of religion. Any deed of kindness that is done in spite of pain is beautiful. One director has spoken as many as twenty-one times in one day. In fact, he did this in Germantown, Philadelphia,—commencing at eight forty-five o'clock in the morning and completing his work at ten fifteen o'clock in the evening. It is not at all unusual for him to speak seventeen times on Sunday. He never steps behind the pulpit without trembling—he never wishes to. He never goes to make a call without trembling—he hopes he never will. This nervous energy is one of his best assets. He can use it as a dynamic under the touch of Christ; this gives to his work a freshness and lustre; he is saved from the death of monotony to the triumph of a tireless passion.

When the laymen of the Church go out to do

this work, they all are frightened. I am glad of it. This nervous awakening can become a very great blessing.

During a campaign in the city of Chicago, a very reticent girl promised to do this work. She consented to do it because of her devotion to Christian duty, and her eagerness for her own church to succeed. She worked with another girl who had an aggressive personality. The girls were given some assignments and had been calling for about an hour and a half when another team of workers heard somebody calling. They turned and were surprised to find that it was the first girl nearly a block away. She could not wait until she met them, but in her joy shouted out—"Oh, we have won four!" That girl could not make one call that week without suffering, but she and her teammate were able to win thirty-two people in six days' time.

During my third campaign in Pittsburgh, a member of one of the downtown churches came to my room at the hotel and delivered a perfectly wonderful explanation as to why he and all others with similar temperament could not do this work. I listened carefully, and when he had finished merely said: "I respect your opinion, but request the privilege of demonstrating the fact that you are mistaken. Please make two calls with me.

You do not need to say one word during the interviews—sit quietly and observe.” He consented to this arrangement. Then I asked him if there were some people that he would like to have me call upon. He immediately suggested two men—one was poor, broken in health and dissipated—the other was prosperous, strong and affluent. We proceeded to call upon these men in the order that they were mentioned.

When we arrived at the first man’s home, a lady with weakened body and despair in her eyes invited us to enter. She escorted us to a small room equipped with the poorest of furniture and introduced me to her husband. When my companion had had an opportunity to visit for perhaps one minute with his old-time friend, I proceeded in this manner: “Many of the members of the churches of Pittsburgh are calling in hundreds of the homes all over this city. They are attempting to do two things to the best of their ability: One, to persuade all who have been members of Christian communions elsewhere to transfer their membership here to the city of Pittsburgh, and thus to relate themselves definitely to the work of the Church, investing their personality in Christ’s work here, for you understand that a person functions for Christ where he lives or nowhere. Second, they are visiting courteously, directly and sympathetically with

those who have never made a confession of faith in Christ. Now, of course you believe that Christ is the Saviour of the world; you believe that He is the Saviour of man; you believe that unless we have more of the dynamic of His personality in this present civilization, we will fail in this experiment, in this democratic form of government in America." The man we were visiting interrupted here and poured out his complaints and his yearnings for eight minutes.

I noticed my companion. His friend was talking himself into the decision that we had come to secure. He criticized people, especially church people. He complained about his misfortunes, but whenever he came anywhere near the subject of Christ's patience and love he could scarcely control his emotions. The more he talked, the greater the manifestation of eagerness upon the face of my co-worker. When he had finished his bitter denunciation of people, his expression of grief at his own desolation, and his numerous and tender approaches to Christ, my companion resumed the conversation and in three minutes had won his man.

I did not mention the fact that my friend had demonstrated the fallacy of his own contentions. His native modesty had qualified him in a magnificent manner for the work that we had already accomplished.

✓ As we were ringing the door-bell at the home of the rich man whom he had suggested as the object of our second call, I suggested without the slightest note in my voice that would lead my friend to suspect an unusual procedure: "You carry on the conversation from the very beginning here." I will not prolong the story further than to say that this extremely reticent man who had gone to the trouble of coming to my room in the hotel and giving me, a stranger to him, a dissertation on the inability of people who are timid to do this work, won this prominent citizen of this great city to a confession of faith in Christ and a willingness to become a member of the church of his preference in ten minutes time. We could write multitudes of volumes of similar stories. Let no one say that he is disqualified to do this work because of native modesty. Spirits that tremble most show the greatest beauty in action and become the most courageous in adventures.

VII

DISENTANGLING JESUS

THE greatest danger in the consideration of a subject or personality is the tendency to obscure the original significance by a multitude of secondary interpretations. This has been true in the consideration of Jesus. Even the first twelve disciples commenced to spin fine theories about Him.

At the close of the second century after Christ, we find that the philosophers and the religionists had Him securely enmeshed by doctrinaire statements. It was difficult for Him to be heard amid the din of controversy. Both the mystic and the utilitarian Christian insisted that his way was the only approach to Christ.

First philosophical discussion and then sectarian rivalry built up systems of religious faith around the Personality of Jesus. It became difficult for the ordinary followers of Jesus to present Him. The conventional nomenclature was a strange and technical vocabulary. Even to this day there are many who judge a person's Christian experience

by his ability to speak glibly in certain accepted religious phraseology.

The work of Visitation Evangelism clears away from the mind of the worker all half-truths about Jesus and brings him face to face with the actual Saviour who walked, worked, loved, and died among the people. When a person attempts to introduce anybody to Christ, he finds that the unreality of conventional statements about Him give way and nothing but the simplest and most real statements of his own experience are satisfactory. Jesus really lives again. The philosophers, metaphysicians, and religionists did their best, but all of their efforts fell far short of giving a person the vital conception of the Man of Galilee that the beautiful task of visiting in His name has furnished.

While in the midst of a campaign in Greater Boston, one of the teams of workers went to call upon a National League baseball player. This man had been instructed when a child. He had been taught the Ten Commandments. He remembered that one of them declared: "Thou shalt remember the Sabbath day to keep it holy." Obedience to this commandment would conflict with his livelihood, for he had been accustomed to playing baseball on Sunday. His contract called for this service.

His problem, then, as far as he saw it, was whether he should obey an ancient commandment and perhaps lose his position as a baseball player, or whether he should disobey this commandment and continue his work on Sunday.

The team of workers proceeded to show him that that was not his problem at all. His little boy, three and one-half or four years of age, was playing on the floor. One of the workers suggested, "Your problem is to decide whether you want your little lad to grow up knowing that his father was sufficiently interested in religion to give time to worship. The question that you must settle is whether it is important to so immerse yourself in the spirit of Jesus on the Sabbath day that you will live like Him in the presence of your child. The thing for you to do is to decide whether it is more important to keep your position as a baseball player, assuming that you will lose it if you refuse to play on Sunday, or to be the most excellent Christian parent that you are able to be after taking advantage of religious worship and nurture." You will be interested, of course, in the conclusion of the story.

This fine type of young man made a definite, clean-cut decision to be a Christian parent. The manager of the baseball team respected his stand

and made arrangements for him to be relieved whenever the team played on Sunday.

One of the most striking illustrations of how people have become slaves to certain opinions that have become trade-marked "Christian" by certain sects came to my attention during a campaign in Portland, Oregon. A man was visited with about the Christian life. He admitted everything that the workers stated with reference to need of Christ in one's life; the importance of breaking away from the past insofar as it was wrong in any sense, and of becoming more like Christ in every respect. But when they proceeded to get an immediate decision, he answered: "I do not feel like it." Again and again they approached the necessity of an immediate acceptance of the leadership of Christ in his life, and each time he would answer: "I do not feel like it." This man had been reared in a Christian home and had attended a series of revival meetings every year since he was a baby. His attitude was the direct product of what he had seen and heard at these meetings and probably in his home. He had concluded from the testimonies that he had heard that feeling was the big consideration. He had gathered from what the various people had said that this feeling was to come in some mysterious manner like lightning from the skies. He believed that he was to sit

passively and wait to be lifted without his own volition into the feeling of conviction, then of forgiveness, and finally into the ecstasy of a new life.

It was difficult to get this man into the clear light of Christ's own spirit. He appeared astonished when old familiar statements of Jesus were brought to his attention, such as: ". . . if any man hear my voice and open the door, I will come in to him and sup with him, and he with me." We finally persuaded him that he was taking an impossible physiological attitude; to demand feeling without volitional action was to put the "cart before the horse." We told him that the big and important consideration was whether he wanted to live like Christ, and that if he decided to do this, and obediently followed His will, he would have the accompanying feelings of gratification, fortitude and tranquillity.

I have chosen these illustrations from the common ordinary walks of life rather than other experiences where there have been philosophical difficulties, to indicate how widespread is the tendency to obscure the Personality of Jesus and how necessary it is to assist Him to stand forth in His original beauty, in the clear and crisp language of every-day conversation.

The best conception of Jesus comes out of work

rather than from discussion. The men who have worked *awfully* to interpret the teachings and spirit of Jesus in *work* have given the world the clearest and finest portrayal of Jesus. This has always been true. They do not engage in platitudes and abstractions, but lose themselves under the charm of a magnificent personality and in the romance of His sublime purposes. The New Testament writings are not the products of "Closet Philosophers," but the reactions of faithful "Kingdom Builders."

VIII

ARRESTING THE ATTENTION OF MEN

THERE are many men in every community who will never be attracted to a definite espousal of the Christian faith by our conventional type of church work. To invite a man whose life is crowded with interests to give attention to religious interests without uncovering his religious aspirations is futile. Any enterprise that places greatest importance upon merely inviting people to attend church will be disappointing. The best way to attract the attention of both the man who is already a member of the Church and the man who is completely outside of the Church is to send the man who is in the Church to others who are not at all interested in religious matters, with the responsibility of defining the Christian life and individual local religious responsibility.

I directed a campaign in Chicago at one time. One of the men who participated in this campaign was quite typical of the class of people that I am referring to here. He came to the supper confer-

ence for the first two nights and immediately after the conference left the room without any assignment. He did not even give the pastor a chance to choose a teammate for him. The third evening I arranged to stand near where he was sitting as I gave my instructions. The moment I finished my address he arose and started for the door. I stepped over to him, took him by the arm, and said, "Come out calling with me this evening." He replied, "I cannot do this work. Men would not even listen to me." After considerable persuasion he consented to spend two hours with me that evening.

When we arrived at the first home he stood on the door-steps and fairly shivered. Now, this man was an insurance salesman. I do not know what would be a sufficient cause for an insurance sales agent to shiver on anybody's door-steps. I think there must have been something radically wrong with his own Christian experience. He said with considerable difficulty, "I cannot say a word." I answered, "You do not need to. Simply listen." When we were admitted into the home and I commenced to make my presentation just as naturally as he would talk about an insurance policy, I saw that his instinct for salesmanship was being aroused. I got his attention and gave him a look which he was able to interpret as a warning not

to interrupt. When I got to the second home he actually did interrupt. At the third home he did all of the talking, and ten weeks after the conclusion of this campaign this man's pastor wrote to me, saying: "You remember our insurance salesman. He has gone calling each prayer-meeting evening since the close of the campaign and has succeeded, together with various teammates, in winning many of the most prominent, as well as some of the weakest citizens in the community to the Christian life. He says that he believes in having 'prayer-meetings in action instead of in repose.'"

During a campaign for a number of churches in the city of Providence, Rhode Island, I directed a group of students in Brown University. This was the first definitely religious enterprise that had been promoted among students of Brown for a considerable length of time, outside of their regular Y. M. C. A. program. President Faunce courteously opened the chapel service for me, but warned me that I should be prepared for inattention; that the students were not particularly interested in chapel services. We found that the students were not enthusiastic about a religious service, but were deeply interested in our insistence upon making the Christian religion a definite adventure in the lives of those who believed that

Christ's teachings were adequate principles in all industrial, national and international problems. I secured fourteen men; trained them, and sent them to work among the students of this great university. In four days these fourteen men, or seven teams, won seventy-two fellow students to confessions of faith in Christ and membership in the churches of their choice. At the conclusion of the campaign, President Faunce made this striking remark: "This is the most significant religious enterprise that has been conducted on this campus during my presidency."

Mrs. Herbert E. Hawkes, wife of the dean of Columbia University, came to observe one of the campaigns that I conducted in Providence, Rhode Island. Here is her reaction as stated by herself at a meeting of church workers in New York City:

"I am much more accustomed to being preached to than I am to talking in public, and so if I make mistakes and if I am not heard, please excuse me. This is one of the first opportunities I have had to address an audience which is composed very largely of ministers. I suppose the reason that Dr. Walker has asked me to speak is because I am an obscure member of the congregation and that I represent the pew, and in this campaign the pews have a very important part because, difficult as all the rest of it is, the raising of money for the campaign, the

getting of the list of prospects, and the teaching of the workers, the most difficult thing of all is done by the church member who goes and stands on the front door-step and rings the bell, knowing that within five minutes she will be talking to people whom she has never seen before. There is nothing but prayer that can help us through that.

“About three years ago I met Dr. Kernahan up in New Hampshire in a little gathering where he did some speaking. I had up to that time felt very restless about my own relations to the world around. It seemed to me that I wasn't doing enough. I was a Christian and I knew the sweetness of life lived in that way, but in about four or five years I don't think I had talked to more than three or four people about it. I met Dr. Kernahan, I heard of his plan, and then I talked with him about it. I got interested and asked him if he would let me come to one of his campaigns, go through it, and find by experience just how it was done. He wrote me the next December and said that they were having a week in Providence and that he would be very glad to have me participate in the work in one of the large Baptist churches in that city. I was in Providence a week. I did good there, and I know by experience just what it means. My experiences were not stories that would write up as special interest columns, but it

was very interesting work. There was a mother whose life was centred in her daughter. The daughter wished to join the Church and the mother was opposing it. As a result of our visit she decided to let her daughter do as she wished. I worked one week, and as a result of that work seven people joined the Church who would not otherwise have come in. That sort of thing made me very restless afterward, for if in one week I could bring in seven people and even in a very blundering and inefficient way present the message of Christ so that they could receive it, then why wasn't I doing it more?

"I haven't been satisfied with the years since, but I haven't had an opportunity and I haven't known quite how to continue that work, and I am very glad indeed that it is coming to New York. It seems to me that although the effect on the circle that surrounds the Church is very important, it isn't nearly as important as the effect on the Church members. It seems to me that our religion is too quiescent. We take in and we don't give out what we receive, and as a result there is a certain torpor which comes over us Christians like our torpor when we eat and eat and don't exercise. This is an opportunity to bring the renewed life into the Church which it so much needs.

"Just the other day there was a friend of mine

who has been a business woman all her life. She is not a woman whom I have thought of as being especially religious. She said to me, 'It is my observation that what people want when they go to church and what they look for is to learn how to live.' Life is very difficult, and what people are interested in above everything else is in the way to live; if you have that to give they will listen. That is the message we have to carry to these people. We have learned a very sweet and wonderful way to live, and if we can put it into the language of the person, he will receive it.

"The fields are ripe for the harvest we have found, but the labourers have been few."

When we find that such men as the insurance salesman in Chicago, the president of Brown University, and the wife of the dean of Columbia University discover a new interest in the Christian religion and believe it is not only necessary to profess to be a Christian, but to actually see to it that Christ's claims upon life are presented by His followers, then we are convinced that this is the way to arrest the attention of the people in the Church to consider the real task of the Church.

We never hold a campaign without discovering many people who become interested immediately when we go to their homes and offices and direct our conversation at once to the main issue. When

we ask whether they are religious creatures or not; whether a person needs God in his life in the sense that he appropriates His presence; whether a person owes anything to the Christian institutions and whether he cannot be more successful in the highest objectives of his life with Christ's help, they become interested. We find in many instances that these men have not attended a religious service for years, but to our delight and the amazement of the community they are won to the Christian life and become regular and faithful members of the Church.

IX

BANISHING FOOLISH SECTARIANISM

IT is necessary to organize any movement if the contributions that it has for society are to be conserved and its work is to be perpetuated. Christian religion had to be organized; but some very grave evils have arisen among Christ's followers because of organization. As the gospel of Christ was preached by men who were given credentials to do so by ecclesiastical organizations that became more or less partisan, foolish sectarianism sadly interfered with the transcendent message of Jesus. Christ's followers are organized into a multitude of groups. Each group has been especially interested in the expansion of its own work. Not one denomination has been free from selfish propaganda; each communion has been sure that its interpretation of the teachings of Jesus was correct; and the call for Christian unity among the disciples of Jesus has been intermittent and tragically weak.

The Federal Council of Churches of Christ in America has made the most significant contribu-

tion in Christian unity during its comparatively short career that has ever been made. Dr. S. Parkes Cadman, the president of this organization, has done more than any other clergyman in the history of the Christian Church to break down the false partitions that have divided Christ's friends into more or less hostile camps and bring them together in intelligent appreciation of one another.

It is scarcely possible to describe the hurt of narrow sectarianism to the spirit and life of the Christian hosts. Illustrations come to our attention almost every day. During a campaign in one of the New England cities we had this experience. A team called upon a lady who was a descendant of one of the old Pilgrim families. After visiting a few moments they discovered that she had a church membership in a little white church away up in the hills of Vermont. They urged her to consent to the transfer of her letter to the church of her choice in the community where she lived. She protested stubbornly. Finally one of the visitors said to her, "We will not bore you about this matter, nor will we use any undue pressure in an attempt to get you to do what every follower of Jesus Christ is supposed to do, namely: invest his personality in the work of the Christian Kingdom where he lives. That is the only place he can invest his person-

ality. We would like, however, to know just why you refuse to get your church letter."

This was her explanation: "My family has belonged to the little white church up in the hills for four generations. We love the old church. I wish to be buried in the old burying-ground by the side of that church, and I am fearful that if I remove my name from the records of the church, my wish would not be carried out." The member of the team that had been directing the conversation, humorously suggested that he would see to it that she was not buried in the cemetery by the side of that old church if she did not get her religion up to date; that really a person could not expect to be buried near a church if he failed to be active in religious matters during his life. She saw the point to the humorous putting of the situation and immediately consented to a church transfer.

The significant discovery that this team of workers made, however, was the fact that she had refused to transfer her membership during the years of her residence in this community due to the fact that the denomination of her preference did not have a church there. They discovered further that she had reared three sons who were now married; that two of these boys had families and that not one of the sons, their wives, or any of the grandchildren had ever made a decision for

the Christian life. I could write a volume of such stories. This partisanship in religious matters must cease.

We are now in the dawn of a new day. I directed a campaign recently where forty-two denominations co-operated. It was not unusual for a Mennonite team to win people to the Christian decision and a membership in the Friends' Church. The Methodists, Presbyterians, Baptists, Moravians, Reformed, Lutherans, Episcopalians, Evangelical, Disciples, First Day Adventists and others were making the same appeal and showing as much interest in having people affiliate with other churches as with their own. This is one of the rarest contributions of Visitation Evangelism to the life of the Christian Church.

X

MAGNIFYING CHRISTIAN CITIZENSHIP

THERE are many Christian workers who have come to the conclusion that more emphasis should be placed upon Christian citizenship. They believe that when a person becomes a member of the Church he should be instructed that it is his duty to be an intelligent citizen of the community in which he lives, voting for Christian men to fill positions of public trust and supporting them after they are elected.

There has been a fear of being accused of taking politics into the pulpit among the clergymen. The pastor certainly cannot afford to be partisan. It is just as fair to say that he cannot afford to be uninformed about the political life of the community or to lack expressed convictions in the pulpit and out of it, that bear upon righteousness as it is related to our social structure.

The Visitation Evangelism campaigns have led hundreds of people to adventure among the prominent political leaders of municipal, state and national influence. During six weeks of campaign

work the visitors led by one director won three mayors of great cities and two governors of states to the acceptance of Christ as their personal Saviour and membership in the Church.

These men are not only attempting to live the Christian life as individuals, but they are putting the teachings of Jesus into the affairs of the government. We need a generation of Christians who are willing to suffer to put Christ at the heart of civic life. Visitation Evangelism has brought a distinct emphasis upon the Christian's responsibility as a citizen. All who engage in this work become convinced that the Christian Church will never succeed in building the Kingdom of God by saving people "out of society." They, like the men mentioned above, show a new interest in the business of redeeming social institutions.

We have had a large number of people who are active in the political and social life of their own community and in our country participate in this work. I have a list of names before me now of men who stand out in my memory as some of the most successful "Visitation Evangelists." These men were all attracted for the first time in their lives to the work of evangelism by the emphasis we make upon the necessity of redeeming industry, commerce, government institutions, international relationships and social institutions in general.

You would be interested in a quick analysis of the list I have before me: The sheriff of a city of 200,000 people, the captain of the police force of a city of 500,000 people, a judge in a city of 200,000 people, a United States congressman, three governors of states, a police commissioner of New York City, four mayors of great cities, a social worker who is internationally known, three leaders in the industrial life of America, five presidents of colleges and universities, three of the largest department store owners in America, three celebrated surgeons, fifteen presidents of banking institutions, four wardens of penal institutions, three leaders of union labour organizations, and five leaders in charitable institutions.

There are many more names on this list and several other lists that I have from the same classifications of men and women which it will not be necessary for me to mention here. The above list proves my contention conclusively, that the best way in the world to attract the attention of people of great ability and native leadership is to emphasize Christ's message to society.

Perhaps one of the best illustrations of the way in which people who are in close contact with social conditions respond to the new emphasis that is being brought by Visitation Evangelism, was the service rendered by the police commissioner in

New York City who detailed three traffic officers to convoy the director and two of his staff men through the heavy traffic of the crowded city streets during our second campaign there. He extended the same courtesy for two different Sundays.

The judge who is mentioned in the list above made this significant remark at the conclusion of his experience in the campaign: "If the churches would cease trying to Christianize the community by having mass meetings made up mostly of the people who are already members of the Church, and insist upon every person who professes to be a Christian going directly to the community to invite others to become followers of Christ, there would be far less work for a judge." He might have added that a different class of men would be at the head of political institutions and that the teachings of Jesus would have a real opportunity for demonstration.

XI

ESTABLISHING ASSOCIATIONS THAT HOLD

ONE of the main weaknesses in the evangelism of the past has been the tendency to delegate the work to the pastor. Nearly all of the beautiful associations that arise out of the business of making Christians were about his life. If he had a strong physique, an attractive personality, and a profound faith in God, his own success would embarrass him; he could win more people to Christian decision than he could assimilate into his church. It has been impossible for a pastor under such circumstances to take full advantage of his opportunity to serve his people. The day is not long enough and his strength is not sufficient. The situation is changed entirely by Visitation Evangelism. The associations that arise by Christian conquest are all about the lives of many people in the church. The new members are received into membership of the church according to the form of the church, and then go back and sit in the pews among the people who won them.

Here is an interesting paragraph from a report of the Kernahan Visitation Evangelism Campaign in New York City: "The churches in Hell's Kitchen and on the Bowery, in Greenwich Village and on Fifth Avenue, in Harlem and on Riverside Drive were able competitors, and even surpassed many of the churches in the other boroughs. Queens Borough is the happy prospector's paradise. St. Alban's Presbyterian Church is in this borough, and under the leadership of Pastor Ash, entered the campaign with two hundred and fifty members. They won one hundred and ninety decisions, of which one hundred and fifty joined their church. The Charleston Reformed Church of Staten Island doubled its membership of thirty-five." If I had had a sufficient force of staff men so that I could have given this last church the attention that it deserved, it would have tripled or quadrupled its membership.

An old man living on the Bowery was selected by his pastor to assist in the campaign. He was assigned work with a young lady. This is a very unusual situation. I suppose that this assignment was made because of the fact that the church of which he was a member had so few workers that it was necessary to violate our instructions and do the best that could be done with those they had. This old gentleman and young lady went to call

upon a wayward young man rooming in a ramshackle of a place. The old man was feeble. He climbed three flights of stairs to find the young man. After introducing his teammate he proceeded at once in a weary, trembling, kindly old voice to invite the young man to become a Christian. He had not proceeded far before the young man interrupted him and said: "I am so impressed by your earnestness and friendliness that I am sure there is something to the religion you are talking about. You say you are visiting in the name of Christ. If He leads you to come to me in your weakness while I am entirely unworthy, I will beseech His forgiveness and try with His help to live a Christian life."

Several weeks after the close of my second campaign in Philadelphia I received a letter from the superintendent of a large church school. It read as follows: "I shall never forget the beautiful experiences of the campaign. Last Sunday morning I stood by the side of my pastor and shook hands with nineteen men whom my team and I had had the great joy to lead into Christian life during the campaign. As they were received into the membership of our church I took an oath that, God being my helper, I would see to it that they had all of the assistance that I could afford them in their Christian development."

We have returned to cities three and four times for campaigns and have observed that the associations formed between the people who worked in previous campaigns and the people who were won, in a large percentage of instances, held like chains of gold. This is the way to build the "Church Immortal."

XII

EXALTING THE CHURCH

SOME leaders in the work of evangelism have given the impression that one of the ways to emphasize the importance of a definite Christian experience is to minimize the importance of church membership. One of the stock sentences used by several prominent tabernacle evangelists has been: "I am not asking you if you are a member of the Church; I am asking you if you are a Christian." There have been some church members who were not Christian, and there have been some Christians who were not church members, but to give the impression that church membership has no bearing upon the question of whether a person is Christian or not is misleading and unfair.

The sentence that has been coined in the midst of the work of Visitation Evangelism is: "Are you such a thoroughgoing Christian that you will invest your personality in an organized way for the building of the Kingdom of God upon earth?" Any person who is passionately fond of Christ will

not be satisfied with the results of his work for Christ unless he is getting the biggest returns for the time and energy invested. This makes it necessary for him to participate in Christian enterprises that are organized. Just as soon as he commences to do this in a systematic way, he becomes a church member.

The indifference of the average church to the work of evangelism has been largely responsible for the condition I have described at the beginning of this chapter. The apathy that follows when any movement becomes institutionalized forces some eager spirits to become radical. It is interesting to observe, however, that most of the passionate spirits who have been forced out of the various churches because of their eagerness to get something done, have themselves intentionally, or without design, founded new organizations.

The Church is organized Christianity. Christ has used her as the primary agency for the preaching and teaching of the Christian gospel. It would probably be very difficult by any exegesis of scriptural statement to prove that Jesus anticipated a highly organized church. Nevertheless, it is true that he has honoured the Church throughout her existence. The Church has been the one essential institution that has always had enough strength within itself to withstand the forces that

destroy all other institutions and arise amid the chaos with an undying message.

The people who participate in Visitation Evangelism campaigns are instructed to exalt the Church. They frankly admit her weakness and have no desire to cover the inconsistencies of many of her members; but they insist that the Church is absolutely essential. She has always lifted up the religious and moral standards; she always will. We might as well attempt to Americanize aliens without a government as to Christianize the community without churches.

These workers constantly portray the immeasurable contributions that the Church, or organized Christianity, has made for the welfare of human society. They ask courteously, but positively, whether a person in any community is playing the game of life squarely who believes in the teachings and spirit of Jesus and yet fails to make his contributions of life and possessions to the perpetuation of the Church.

Many communities have suffered immeasurable losses due to the fact that the Church has failed to emphasize her own importance. An experience in a campaign in one of the larger New England cities brought this fact to my attention in a very forceful manner. One of the pastors requested me to call upon the mayor of the city with him.

He prepared me for the visit by saying: "This man has had some religious background, but is not at all interested in the Church." He told me also that he did not believe that the mayor was one of his constituents and that members of his family belonged to a church of another denomination. We found the mayor in his office and proceeded to visit with him as follows: "We have come to visit with you, sir, about the Christian religion and membership in the Church. We have been informed that in your early life you were closely related to some church. Now, of course, you believe in the teachings of Christ; you believe that Christ can be the Saviour of the individual; that He is the Saviour of the world." When we reached this point in our conversation, we hesitated for a moment to give the mayor an opportunity to speak.

He immediately replied: "I do not have the slightest question about the superiority of Christ as a moral and religious teacher. In fact, I suppose I am a bit old-fashioned in my beliefs. Christ to me is the only hope of human society. I have always had a longing to be a true Christian. I live just around the corner from one of the strong churches of this city. I have lived there for years. The pastor knows that I prefer that denomination. I was a preparatory member in a church of the same denomination in another city. Neither the

pastor nor any member of that church has ever asked me whether I believed in Christ or if I cared to become a member of the church.

“The church that I am referring to has the custom of conducting a series of revival meetings each year. I have attended some of the meetings. Most of the men that I have heard preach at these meetings have lambasted the Church and most of the people in it.” I interrupted him at this point and proceeded to inform him as concisely as possible that we had called for the very purpose of doing what that pastor and that church had left undone. We suggested that inasmuch as he had no intellectual difficulty in the way of a complete acceptance of the Lordship of Christ, that there were now but two questions for him to settle. First: Could he live a more satisfactory Christian life by becoming a member of the Church? Second: Would the Church be stronger in its sublime service to the community if he and other men like himself would throw their influence and lives into the churches of their choice? The mayor sat perfectly silent for at least two minutes, and then, turning toward us, he said, “I like your presentation. You are placing the Church in its proper position. I could never see that anything was gained by abusing the Church or the people in the Church. In so far as I have been able to discover,

the people in the Church are as consistent as any other people who undertake large moral responsibility,—probably more so. I believe in Christ and I believe in the Church. Tell the pastor that I have stated that I am ready to make my confession of faith at the altar of his church.”

XIII

BUILDING A CHRISTIAN CONSCIENCE

THE conventional appeal of most of the evangelists has been wholly individualistic. The emphasis has been placed upon inhibitions and prohibitions. The person who became a Christian was to refrain from doing this or that. A large portion of the energy and time of the speaker was given to an honest insistence upon the destructiveness of sinful habits.

A person who does not gossip, lie, smoke, drink, swear, or yield to any other temptation of like nature is merely "fit" to do the work of a Christian; he has not begun yet. A man may be strong enough of resolution to defeat all of these temptations and yet fail to spend one day a month in definite, systematic, ardent, sympathetic, Christian service for human society.

What a man produces in Jesus' name is the test of his discipleship. His ability to produce is affected largely by his own individual excellency of character. But determination to assist in the sublime work of Christianizing the world is the

only adequate ambition for the man who wishes to be a Christian. There is not enough conscience on this point.

During a campaign in Glendale, California, I came out from the supper conference room one evening and met a group of elders and deacons who were excited because their assistant pastor insisted upon going out into the community to call in the homes of the people for whose religious leadership that church was responsible, with the express purpose of winning them to Christ instead of leading their regular midweek prayer service. I could not fail to overhear their conversation, for they were loud and noisy in their protestations. I stepped over into the group and said, "Pardon me. What is the matter?" They related their great misfortune to me. I studied them quickly and selected the man whom I thought was probably the oldest in the group. Then I said, addressing my question to him, "How old are you?" He hesitated a moment and said, "Sixty-two years of age." Then I said, "How long have you been attending prayer-meeting?" He said, "More than thirty years." Then I delivered this little sermon: "You have been attending prayer-meeting for over thirty years. Night after night you have prayed that Christ would Christianize your community. I am going to make a statement which you will please

correct later if it is not true. I do not suppose that in the thirty years you have ever made one call at the home or office of some man for whose religious life your church was responsible with the definite purpose of winning him to an acceptance of Jesus Christ as his personal Saviour. You have probably thought that if you read the Bible, led in prayer, sang songs, and participated in testimony meetings and then led a circumspect life that you were fulfilling the responsibility of a Christian man. You have not really begun yet."

This man was startled. I believed that I could help this group of men by leaving this declaration as their text for the evening meeting. So I said, "I must hurry away to attempt some of the work that you gentlemen should have done in this community years ago. I have spoken sharply. Please think over what I have said carefully. I would be pleased to see you all at the supper conference tomorrow evening."

They did not all come to the meeting of instruction the next evening. The gentleman to whom I had spoken, however, was there. At the close of my instructions he came hurriedly to me and made this significant remark: "For the first time in my life as a professed Christian I have been aroused to the realization that to be a Christian

means more than to be merely good. I am convinced that you are correct when you say that I have not even begun to do Christian work. Thank you for giving me this conscience on this important matter." This gentleman worked intensely during the two nights of visitation that remained. He and his teammate won nine people to Christian discipleship. The expressional side of this man's religious life outside of the church building had been woefully neglected. He was transformed by his experience of conquest from a sour ultra-dogmatist to a wholesome and vibrant Christian optimist.

XIV

THE GROWING CONVICTION WHILE WIN- NING 158,109 PEOPLE TO BE CHRIS- TIAN AND CHURCH MEMBERS

FOR five years I have had a growing conviction that we are just upon the edge of an era of Christian conquest that will be greater than any other previous period in Church history. I passionately believe that the moment we persuade any considerable percentage of the members of our various communions that they can win people to Christ, there will be a new chapter in the history of Christian work that will be far superior to the "Acts of the Apostles."

Evidences that I am correct are coming from almost every church. Here is a report from the Reformed Church in America. This report was made by Rev. Oscar M. Vorhees at the general synod of the Reformed Church in America, meeting in the Collegiate Reformed Church of St. Nicholas, Fifth Avenue and Forty-eighth Street, New York City, on June 8, 1928. "An increase of ten thousand in membership was reported by

Mr. Vorhees, Chairman of the Committee on Evangelism. This is the largest yearly increase ever reported by the church, and is attributed to the Visitation Evangelism campaign carried on during the first of the year."

Dr. S. Parkes Cadman was asked at one of his famous Sunday afternoon meetings in New York City: "What do you think of the Visitation Evangelism movement and its recent effect in New York City? Is this plan likely to replace the old type of evangelism campaign with big meetings, professional evangelists, etc.?" He answered, "I rather think there is great promise in it for the reason that the older type of evangelism has been discredited by its commercialism and its resort to pure sensationalism. *No one man* can be the source of the needs and authority in Christian life comparable to that exercised by *every man* who professes religion."

The New York Presbytery made this report: "The campaign of Visitation Evangelism which was held in Greater New York in the four weeks preceding Easter was successful beyond the expectations of its most earnest advocates. Many sections of the city and various denominations profited largely through it, and we are glad to say that the churches of our presbytery were among the leaders in point of achievement.

"The meeting of the New York Presbytery in April afforded an opportunity to present a report of what had been done and to collate in a measure some of the results. The report was received with great enthusiasm over some of the returns which it recorded, and the presbytery set aside a part of the meeting for a season of testimony and thanksgiving.

"The influence of the campaign was evidenced in large ingatherings at the Spring communions from the figures that have come to our notice. It is obvious that the average addition in all of our churches that participated in the campaign is sixty members, which is decidedly above the average for a whole year's addition in most of the churches of our presbytery.

"The committee feels that the results of the campaign will continue for a long while to come when many churches have made plans to make the method a permanent feature of their work."

Dr. George Alexander, of the First Presbyterian Church of New York City, made this statement at the close of the report: "This is the best meeting of the presbytery I have attended in forty years."

The following report was printed in *The Presbyterian Banner*, January 26, 1928:

"Complete reports of the campaign of visitation in this community [Pittsburgh] which came to a

close on Friday evening, January 13, are not yet available, but they will amount to about 7,000 accessions to our churches by letter, reaffirmation, and confession. This will probably exceed the number received at any of the great evangelistic campaigns that were carried on in this city with all the machinery and expense of this method. The city was stirred by no great meetings or spectacular show, there was no campaign or appeal to raise a large amount of money, but quietly men and women met to take counsel and pray together and then went two by two to visit the homes of the people, to personally discover their relation to the Church, and solicit their adherence to Christian faith and union with the Church. Seven thousand additions to the churches with the attendant new life in the churches themselves is a notable accession of strength and fruitfulness that will register lasting results. Mr. Moody himself, after years spent in holding great campaigns with tabernacles and spectacular crowds and choirs, abandoned this method and took to the individual churches, in which he carried on a quieter and closer personal work. We do not disparage the tabernacle and professional evangelist; all methods and means are good that bring souls into the Kingdom,—but Visitation Evangelism just now fits into our circumstances and promises more plentiful and also

more permanent results. It is a method that any community, group of churches, or single church can carry out at once, and it is a literal following of the method of Jesus when He sent His disciples out two by two to go into the homes of the people and win them to His kingdom."

This following article, written by Mrs. M. A. Martin, an observer in the Pittsburgh campaign, was printed in *The Presbyterian Banner*, January 26, 1928:

"The soul-winning record was broken in Pittsburgh on Sunday afternoon, January 8, when the great 'Visitation Evangelism Campaign' was launched by the Rev. Dr. A. Earl Kernahan, of Boston, Massachusetts, director of this new method of evangelistic work which is fast spreading all over this country because of its simplicity and definiteness.

"Pastors make out lists of workers. Dr. Kernahan trains, inspires, and assures them they cannot fail because they go out to seek and save the lost as Christ directed.

"Hundreds went out after final instruction, two by two, from the various districts, as the Christians went out nineteen hundred years ago. On this first afternoon the work of about two hours resulted in 1,600 decisions for Christ and His Church.

"Pittsburgh has had great mass evangelistic campaigns, but this was the record day in soul-winning. In the morning and evening Dr. Kernahan and staff covered 107 churches in preparation for the visitations of the week. It was the most thorough campaign as to instruction ever held in this community and will result in a large ingathering into the churches.

"Each night during the week supper conferences were held in the various districts, at which time instruction was given the workers as to how they might approach people in the homes. Prayer was offered before leaving the churches, and it was asked that the workers pray before entering the homes. Some went out in fear and trembling, but would return the following evening with shining faces because of the blessing that had come to them and to those who so gladly accepted Christ. To them it was a glorious task. Although the campaign closed on Friday night, January 13, the work is still going on. At ten o'clock more than seven hundred of the workers gathered in the Second Presbyterian Church, Eighth Street, at which time 6,469 decisions were reported. It is regretted that the thousands of professing Christians could not have been present at such a meeting. It was most inspiring to those who were privileged to be there and to hear the marvelous stories they had

to tell of their work. We felt as though we were living in Christ's time.

"Dr. Kernahan gave the closing address. He urged the workers to go on forever. 'Go out after the unchurched,' he said. 'We ministers need your co-operation.' He asked for the prayers of his friends in Pittsburgh, that he might be kept in health and that he might be kept from becoming professional.

"There has never been a more spiritual evangelistic campaign held in this vicinity. Numbers of people seemed perplexed, so quietly the workers went from house to house. There was no big tabernacle, no great choir, no flaming advertisements, no street parades. People from the countryside, hearing of the campaign, motored to the city. 'Where is the tabernacle?' they asked. 'Where can we hear the evangelist?' When told of the 'Kernahan plan' they seemed astonished that hundreds of workers were going about simply telling the 'old, old story' and what was being manifested as in the days of the early Church when it was said, 'And the Lord added to the Church daily such as should be saved' (Acts 2:47)."

Here is a very significant reaction upon the part of the Right Rev. Charles Fiske, Bishop of the Diocese of Central New York. He has written this foreword to a report published by Rev. Lloyd S.

Charters, M.A., Rector of Emmanuel Church, Norwich, New York, of a campaign directed by one of my staff men, Rev. L. E. Ripley, in his church.

"This is the history of a 'great awakening.' The writer is modest about his own share in it, perhaps because he wishes to give full credit to his lay workers, and realizes also how well his predecessors in the rectorship of the parish prepared the ground for the harvest of which he has been the reaper. Of course the rest of us know what his part in the work really was; how his pastoral zeal and his unfailing enthusiasm inspired others to become workers in the evangelistic visitation; how faithful have been his own efforts in bringing some to their decision; how carefully he has prepared the 'follow-up' work, and how clearly he has seen that a special call has summoned him to continuous pastoral care of the new communicants whom the visitation won to the Church.

"Three things ought to be emphasized as outstanding features of the parish awakening: First, it has been a real awakening for those whom they won to the Church. They have been experiencing the joy of service. Some of them have borne eloquent testimony to the richness of reward that has come into their own lives as the result of the acceptance of the call, though they were at first slow

to undertake the work and did so only after what the rector calls 'considerable persuasion.' There are doubtless many Church members who are as modest as these people were about their ability to do personal work and as reticent in 'talking about religion.' The Norwich workers are glad the barriers are broken down. Others will be equally glad if they will try to work in the same way, however doubtful they may be of their fitness for such service.

"Second, the parish revival was not an emotional movement hastened to a quick conclusion. The Bishop's visitation was postponed for more than three months in order that those who were to be confirmed might have a long, careful, and serious preparation. Those who were presented were first tested and proved in this probationary period. They were not rushed. They had time to learn; time to put into practice what they were learning; time for further consideration; time for a reasoned decision.

"Third, when they had been confirmed they were not left without guidance. Continuous pastoral care has kept them steady during the first critical months of their communicant membership. Their fellow communicants who won them have not been forgetful any more than has the rector, and they have been kept faithful because they have

listened to the command, 'Do this in remembrance of me,' and have taken their duty seriously in attendance upon 'the Lord's own service on the Lord's own day.'

"I know that other Church members will find like joy in similar work, and I believe that converts thus prepared and thus shepherded after they have been taken into the fold will prove as sure in their faithfulness.

"This story is a plain and simple record. Its very simplicity shows that a like effort and a like experience may reasonably be within the possibilities for others."

The report of the Rev. Lloyd S. Charters, M.A., Rector of Emmanuel Church, Norwich, New York, indicates what can be done in any church in America.

"AN AVERAGE PARISH EVANGELIZED BY THE METHOD OF VISITATION EVANGELISM

"It is probably true that every member of the Episcopal Church, even if he has not been affected spiritually as we wish he might be, has heard at least the high call of our spiritual leaders and has learned something of the movement called by the name of 'The Bishop's Crusade.' It was the desire to respond to that call, and particularly the call of our own much beloved diocesan, the Right Rever-

end Charles Fiske, that brought to Emmanuel Parish in Norwich what was plainly the richest experience in its record of almost a hundred years. To relate that experience intimately though briefly is the purpose of this pamphlet. And if, perchance, it be the means of inoculating with fiery zeal a few disciples somewhere, or if it stimulate in Christians anywhere a new and lively interest in the Christ, the writer's humble hope will be fully satisfied.

"The City: The city of Norwich, where this experience was had, is a city like all other cities and villages that dot the nation. Located in the centre of the beautiful Chenango County, having nine churches (two Roman Catholic churches, a small A. M. E. Zion Church, a small Free Methodist Church, two Baptist Churches, a Methodist Church, a Congregational Church, and our own Episcopal Church) and a population of about 9,000, it is an industrial city offering the same pleasures and problems found anywhere in America.

"The Parish: Emmanuel Parish, too, is like all others. And, though it has never been conspicuous in the Lord's work, has been busy. The Rev. Harrison W. Foreman, Field Secretary for Rural Work, was rector for ten years until he became the Archdeacon of Central New York, in 1920. The Rev. Frank Dean Gifford, now rector of St. Thomas' Church, Mamaroneck, succeeded as rec-

tor from 1920 to 1923. Both were consecrated men of great energy, and under their leadership the parish grew numerically and spiritually. It is recorded in the 1927 *Living Church Annual* as having 619 communicants.

"This was the parish the present rector sought to enlist in the Bishop's Crusade. And to that end a prominent lawyer and churchman, who is also a member of the National Commission on Evangelism, Mr. Samuel Thorne, made a special trip from New York to address about a hundred churchmen from all parts of Chenango County on the plan and purpose of the Crusade; this meeting originating at the suggestion of the Bishop of the Diocese. Mr. Thorne left a profound impression and created in his hearers an urgent desire to follow the lead of our spiritual pastors, the bishops of the Church.

"*The Method*: In the spirit of the Crusade which had begun to grip the imagination of churchmen, the men of the parish met together regularly at the invitation of the rector to pray for one thing: the spiritual awakening of the Church at home and abroad. Averaging about sixteen in attendance, these men continued thus regularly in prayer until January, 1927, when the Visitation Campaign began.

"It was then that the ministers of the city, sharing similar ambitions to win souls for Christ,

joined in making a practical and scientific survey of the religious life of the community and determined to co-operate in following up such a survey by the method of Visitation Evangelism. A copy of Dr. A. Earl Kernahan's book entitled *Visitation Evangelism* had been secured and was endorsed after a thorough investigation of his methods as applied in other cities was made. Upon communicating with the author of *Visitation Evangelism*, Dr. L. E. Ripley (one of Dr. Kernahan's staff men) was engaged to undertake the survey and the program of visitation following it. In six days, January 24th to 29th, with a few paid workers and a number of volunteer workers furnished by the churches and schooled by him, he completed a careful and accurate analysis of the whole city. Every family, with a few exceptions, furnished the information sought concerning Church membership or preference. And then each church, separately, undertook its own follow-up work under Dr. Ripley's direction and sent out its own campaigners, two by two. In the case of Emmanuel Parish, of course, the rector was careful to instruct his workers to urge not only obedience to Christ as personal Saviour, but also allegiance to His Church and reception of the sacraments. The apostolic laying-on-of-hands (confirmation) was stressed equally with baptism

as the condition of full membership in the Episcopal Church.

“ But this cannot be too vigorously emphasized: *“Not one of the clergy participating compromised his church or his denomination in the slightest degree. There is no necessity for compromise in Visitation Evangelism,* merely because the churches united to create public sentiment and to share both instruction and expense.

“ While the difficulty in enlisting workers was manifest in all the churches and most of the members were saying they could not go out ‘to talk to people about religion,’ a faithful few were found in each church ready to ‘go out and try it’ as a matter of loyalty to their leader. Thirty were prevailed upon in Emmanuel Parish, not without considerable persuasion, to call at the homes of people who had expressed definitely during the survey their preference for the Church, to visit with them, and to talk with them in simple fashion, honestly and directly, about God and His Church. To more than two hundred and fifty people these thirty presented a challenge, a challenge not easily cast aside. The success of their efforts was phenomenal! Eagerly, the eighteen men and twelve women who had caught the vision reported day by day the measure of their success in the thrilling work of bringing folks to Christ.

“*Results:* Within a week the fifteen teams reported over one hundred decisions for Christ and His Church. And to this number more and more were added as the movement progressed.

“Seventy-five were brought to the Church for baptism, all but a few of them being adults, including a man sixty-nine years of age and a woman seventy-five years of age. The average age was thirty.

“Five persons who had been confirmed respectively May 22, 1870; December 11, 1883; May 3, 1887; May 1, 1888; and May 10, 1903; and who had been ‘lapsed’ plainly for many years, were reinstated and promised to be faithful and to attend to their religious obligations with renewed devotion.

“Two of these five women brought their husbands to baptism and confirmation; one a man of sixty-nine years of age; the other a medical doctor, sixty-four years of age.

“Forty-four letters of communicant transfer were received from twenty parishes of our Church in the United States and Canada, affecting twenty-nine women and fifteen men. All of them made the same promise to continue steadfast in their obedience to God and the Church.

“Perhaps the greatest visible result, however, was seen on the morning of June 12, 1927, when

Bishop Fiske made his visitation to the parish. It was the rector's great privilege that morning to present for the apostolic rite of confirmation the largest class ever presented in the parish, if not in the Diocese of Central New York—40 men, 51 women, 8 boys and 12 girls—a total of 111.

“The total number added within a year to the communicant strength of the parish is 160.

“Into the communicant life of the parish there came, through this movement:

25 couples, *i. e.*, men with their wives.

6 families.

A mother and her son.

Two mothers, each with her daughter.

A father and his daughter.

79 individuals.

“Still others are looking forward to baptism and confirmation.

“And what is still more profitable to the Church and the individual soul, the entire parish has been awakened and spiritually energized.

“*Cases:* 1. Perhaps the most astounding ‘case’ in this record of personal evangelism is that of a man who, in a strange manner, was won for Christ. This man for a period of years had ignored and despised all churches. His wife had informed the survey worker that she preferred the Episcopal Church but that her husband was ‘interested in

none.' A team of ladies was sent to interview the wife. During the conversation, as the women were presenting the challenge of the Church, this man who had no use for the churches entered the room. The interruption was disturbing, to say the least. But the ladies remained and heard his story dating back a number of years. They heard how as a youth he had been accused in a church of something he had not done. The case was one in psychology, perhaps, but nevertheless he rid his mind of a burden. And before the ladies left the house that night they had secured his decision for Christ. Shortly afterwards the man and his wife were baptized, following an early celebration of the Holy Communion. They have been in church regularly ever since, and the early celebration seems to be their favourite service.

"2. We have the 'case' of another man and his wife who were brought into the Church solely through the influence of a fifteen-year-old boy in the parish. The boy, a typical American youth, as he passed the store of Mr. X., again and again, formed the habit of stopping in to see the man with whom a friendship was developing fast. The interest of the boy in his Church, his activity in the Parish Troop of Scouts, the fact that he always took occasion to speak well of his Master and the Church gripped the imagination of his older friend.

Questions followed in succession. The boy brought his friend and the rector together. And to conclude the story, after a conference with the rector, both the man and his wife made their decisions. A few weeks later the man was baptized, and both he and his wife were confirmed on the morning of June 12th. They love the Church and rarely are they absent from one or the other of the morning services.

“3. That the effect upon the parish and the community has been real and permanent is evident from this ‘case’ involving four men: A busy man who has been a communicant in good standing for several years and who loves his Church, was working late in his office one evening during the progress of the movement. He was interrupted in his work by a friend who had been approached many times during a number of years in the matter of taking a definite stand for Christ. The two men engaged in conversation about religion and the Church. The decision was made.

“Presently, a third man entered and was approached as to his relationship to God. In answer to a pointed question, he replied, ‘I am thinking seriously of being baptized and entering the Episcopal Church.’ Conversation followed on this vital matter, and after a while he made his decision.

“Before the three men left the office that night,

they called on the telephone a fourth man, a mutual friend, and invited him to join them in a religious discussion. He agreed, in spite of the hour.

“ Well, it reads like the story of Andrew; how he first went out to find his brother, Simon, and brought him to Christ. At a baptismal service in the church, a few weeks after that frank discussion, three people were baptized as a result of that office meeting. And they were among the forty men confirmed by Bishop Fiske last June.

“ *Will They Continue?* Now, some may have in their minds the question often asked, ‘ Will these folks continue loyal? ’ ‘ Will they be active a year hence? ’ In answer, almost a year has elapsed since they first made their decisions and, scarcely without exception, they have been regular in their attendance at the services of the Church. One of the men, superintendent of the local division of the O. & W. Railroad, was honoured at the last annual meeting of the parish by election to a term of three years on the vestry. In fact, most of those presented for confirmation are conspicuous by their devotion to our Lord’s own service and might be seen frequently at an early hour on Sunday morning on their way to the altar.

“ A further sign and a good index, though a material one, is seen in the Every-Member Can-

vass, just completed, for 1928. This canvass reveals plainly a better financial status than the parish has ever enjoyed before. Of the twenty-five couples referred to above, men and their wives, one couple have moved away. Of the twenty-four remaining couples, twenty have made pledges for the systematic support of the parish, diocese and general Church. And it is highly probable that the four couples who have not as yet submitted their pledges will do so at an early date. The total number of pledges for the systematic support of the Church at home and abroad has been increased from 230 to 275, and the actual increase in the amount pledged will far exceed \$1,000.

“Of course, contacts have been maintained with all those received, and all who had any part in the movement are taking a vital and active interest still in the homes they visited and in the lives they were able to touch. So here, in a parish of six hundred communicants, is a record achieved by the rector with a representative group of his people, his Chapter of the Brotherhood of St. Andrew among the most active. In the group were an automobile salesman, a printer, a banker, a heating contractor, a postmaster, an insurance agent, a sales manager, an undertaker, shopkeepers, housewives and factory workers. These are the type of people to be found everywhere. This is the work

they ought to do. Indeed, this is the work they will do when as labourers together with Him they go forth into His harvest. 'Lift up your eyes, and look on the fields, that they are white already unto harvest.' "

At the close of our campaign in Allegheny County, Pennsylvania, the Rev. A. MacKenzie Lamb, pastor of Cheswick Presbyterian Church, Pittsburgh, sent the following report to the *Presbyterian*, published in Philadelphia. This appeared in the issue of February 2, 1928.

"AN EXPERIENCE IN VISITATION EVANGELISM

"The answers to importunate prayer are strangely sent. Several neighbouring ministers had voted unanimously that it would be a wiser and saner thing to precede the Easter season with joint services, and so escape what we feared was the mechanics necessary to co-operate in a country-wide Visitation Evangelism campaign. The leader so widely known, Dr. A. Earl Kernahan, came out to Pittsburgh suburbs to discover our reasons for not joining in the larger crusade. All our answer was compressed in one single word, that our people in these community churches were not prepared for any immediate forward move—unprepared. Only one thing saved us from fatal withdrawal, and that was the long weeks of prayer which had been con-

ducted in the silence of more than the soul of one man. Each minister agreed that he would not stand in the way of his brother, and so almost unwittingly we found ourselves pledged to guide our people into the homes of the lost sheep of the house of Israel. The very abruptness of the action drove every heart to the secret places of the soul, where real prayer is offered.

“What was most surprising was to find business men, and women from the care of the home, going out two by two in prayerful dependence on God, approaching all kinds of names submitted to them, till their pastor marvelled at their courage and personal effacement, while others who had been spared the strain came asking that they, too, might share in the work of winning souls to Christ and the Church, thus enlarging the list of labourers.

“If the work is superficial, those who direct it here are not responsible. They insist on constant dependence on God to give wisdom and guidance in every visit. Each supper address was an appeal for abandonment to the guidance of the Holy Spirit as we approach men, and how admirably it succeeded we are only able to testify.

“It has been my happy privilege to share in many campaigns for souls, and I do not fail to recognize that God worked in them mightily. However, I am free to predict that this New Testa-

ment method of preaching publicly and 'from house to house' is to come into its own again. There will be dangers and possible evils; but in this wonderful week we did not discover them. I should not use the word 'week,' for our men and women workers refused to stop. As I arrange the fine list before me of a large group to be received on the coming Sabbath, of heads of households to be baptized, and of strong young men who are to make their first confession of Christ, the workers are not satisfied. They long for the highways and byways, where wanderers have strayed and may be brought and found and led to Christ and His Church.

"If this were an exceptional testimonial, it might seem to be an inflated one, but scores of happy, grateful ministers throughout the country are sounding the same note of praise for work they believe to be born of God."

My conviction that we are right on the threshold of a marvellous era of Christian conquest has been substantiated by boundless evidence.

XV

CHRIST AT THE DOOR

“Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me.”—Rev. 3:20.

MANY of us are familiar, I dare say, with the devoutly imaginative rendering of the first part of these wonderful words in a picture for which we are indebted to the genius of a painter. In it we see a fast-shut door with rusted hinges, all overgrown with rank, poisonous weeds, which tell how long it has been closed. There stands the patient Son of Man, one hand laid on the door, the other bearing a light, which may perhaps flash through some of the chinks. In His face are love repelled and pity all but wasted. In the touch of His hand are gentleness and authority.

For years I had to be content with a print of this beautiful picture. One day, several years ago, I stepped into a building in England and stood face to face with the original painting. As I meditated there, charmed by the marvellous beauty of this

matchless face, I said to myself, "Here is a portrayal of the first of the scriptural statement: 'Behold, I stand at the door and knock.' " But so far as I know, no artist, sculptor, or musician has attempted to portray the last of the statement: ". . . if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." I finally came to the conclusion that these words could never be adequately portrayed until Christ had been admitted into the brain and heart of man so completely that He Himself would be able to portray by the thoughts and activities of human society this marvellous co-operation between man and God.

What marvellous words! They flash with the glow of a zealous spirit! They pulse with the eagerness of a great desire! They are freighted with the emotion of a great love! One must stop and become interested in them, for they are so human, social and unselfish.

We will take this great sentence and look at the three things that lie in it. First: The Various Ways in which Christ Seeks Admission into the Brain and Heart of Human Society. Second: The Open Door. Third: Preparation for the Feast and Christ's Entrance.

Who is the suppliant seeking admission? Who knocks? The exalted Christ. What is the door?

The closed brain and heart of man. How does He seek admission? By providences; by monitions of His spirit in man's spirit and conscience; by the direct invitation of His written and spoken word; in brief, by whatsoever moves our heart to yield to Him and enthrone Him.

I. Let us think of the various ways that He seeks admission into the brain and heart of man:

1. He seeks admission through the Library of Scriptures that we call the Bible. This is a fiction-reading age. I suppose there are more books of fiction being read today than were ever read before in the history of literature. If we were to ask any particular group of people to indicate whether they are reading books and then ask all in the same group who are reading books of fiction to raise their hands, we would find that the vote was almost identical. When a person reads a book of fiction he finds that when the author creates several characters, one at least stands out in bold relief; he becomes real; he is a strong and charming personality. You find an irresistible gravitation toward that individual, but you know all of the time that he is just the picture of a fertile imagination. You are surprised and pleased to find yourself living in the atmosphere of this character as you drink in his virtues. After you lay aside the book and go to work you find that this new acquaintance goes

with you. He suggests that you do some things and avoid doing some other things.

This is where a disappointment comes. You attempt to work out the aspirations that you had as you read the book. When your hands become tired, you turn to this new acquaintance for assistance; but he vanishes. He is not real. He is a figment of the imagination. When you attempt to comprehend the immense things that your imagination pictured as you read about this man, when your mind staggers with fatigue and you turn to this character, he has gone. He is only a thing of fiction.

How different when we read the Bible. We have not read very far before we discover that the writers are dreaming, prophesying and singing about the coming of a certain character. In due time He steps forth upon the pages of Scripture and commences to walk through them with giant strides in moral and religious achievements. A large part of the Bible is concerned with the story of the life, passions, and death of this superb character. His name is Jesus. He is more interesting, charming and sublime than any character which an author has ever created.

As you read this story you are aware of the inability of the authors to adequately describe His character. Every paragraph is laden with a per-

sonality which fairly speaks. The authors, for many wrote about Him, quote stories that He told and in them you can hear the intonations of His voice. Sometimes they let Him speak and in an instant the majesty of His bearing, the music of His voice, and the matchless smile of His charming face are bound together and hurled at you in an irresistible manner.

A person does not need to have a very vivid imagination when he reads this story to find himself, before he has read very far, standing outside of a village. They carry into His presence a bier. Upon the bier is the dead body of a boy. Some one steps over and says, "It is sad that this boy, the only support of a widowed mother, died;" and Jesus, not that He may give credentials of His divinity, but purely because He is overcome with sympathy, steps over to the bier, brushes away death, and gives the boy back to his rejoicing mother. As a person stands in the midst of this scene, one impulse surges in his mind and heart. He is led to say, "Lord, I never expect to be able to raise a person from the dead, but give me power to raise the dead hopes, dreams and aspirations of the people with whom I live."

As we read on we find the people following Christ over hills and through valleys. They crowd Him to the edge of a little body of water and then jostle

and strain to look upon Him. Jesus takes a boat to make His position secure, and then preaches to a vast congregation upon the shore. They sway beneath the influence of His message as a forest sways beneath the strain of a tempest. Again our imaginations are fired. Our hearts are thrilled with yearning. We say, "O God, grant us power to speak the truth with the same electric effect that Jesus did."

This is the way that Jesus seeks admission through the Scriptures into the human brain and heart. The Bible is not a fetich. You could sleep with it under your pillow for the next generation and there would be no apparent change in your life. Only when we read the Bible and through the inspiration of its teachings attempt to do something that is Godlike does Christ have a chance to actually come into our minds.

2. Jesus seeks admission into the human brain and heart through sermons. Did you ever sit beneath the preaching of one of God's servants when Jesus seemed to come and stand before you? Did you ever listen when every word seemed to be spoken to you, directly by Jesus Himself?

I shall remember forever a certain sermon that I heard as a boy. The rhetoric of the sermon was very faulty; the delivery of the preacher was not effective; the interpretation of the text was not

scholarly, but the soul of the preacher was being consumed with a great passion to lead some of his listeners to Christ. Pretty soon I forgot all about the speaker and saw only Jesus. He did not chide me for my meanness. He just said, "Come," and when I knelt at His feet, He made me a preacher.

In 1916, shortly after this country had declared war against Germany, I received a letter from Herbert Hoover. This letter contained an earnest exhortation to "Save the Waste." Intermittently throughout the duration of the war all of the clergymen in the United States received similar letters requesting them to "Interpret the Causes of the War," "Keep up the Morale," and to perform similar services. This was just one further testimony of a nation's realization that the Church is the most effective agency on earth to hold high certain essential moral and religious standards and make them static. Even secular governments recognize the power of the pulpit.

Whenever a good minister steps into the pulpit, Christ stands by his side. Shortly after the close of the World War I passed Trinity Church, Boston. I stood for a moment and studied again the monument to Phillips Brooks. There he stood in his pulpit clothing, erect, strong, in the attitude of blessing. Just beyond him with one hand resting upon his shoulder stood the Son of Man.

As I continued along Boylston Street I noticed that they had placed another monument to this good minister of Christ by the side of the Museum of Natural History. I could not understand why they had placed a new monument so near the location of the old one. I met a friend who was interested in art and sculpture and asked him: "Why have they placed this new monument to Phillips Brooks by the Museum of Natural History?" He gave me this explanation: "The old monument has been severely criticized. Those who should know say that it is not correct from the standpoint of art." I did not ask him to explain what they meant, but I assumed that the criticism was based upon the appearance of Jesus; for while Phillips Brooks appears to be strong and robust, He appears to be weak and faded. My friend continued with his explanation by saying it was thought that if this new monument were placed in a position near to the old one, there would be a sort of public referendum. It was believed that so many people would express favourable comments upon the new one that it would be possible to replace the old one by the new.

Several weeks later I passed the Museum of Natural History again and found that the new monument had been taken away. I noticed as I passed Trinity Church that the old one remained

by the side of the church where the greatest preacher in the last two hundred years had spent his life.

This comment sprang from my lips for, although I was alone, the impulse was so strong to express my approval that I found myself speaking aloud, "The old monument may be incorrect from the standpoint of art, but it is absolutely correct from the standpoint of fact. Whenever a man who is eager to deliver the message of Christ to a people whom he loves takes his place in the pulpit, Christ is there with him. Let no person yield to the cheap attitude of expressing promiscuous criticism against the preachers of the Gospel. They are used more constantly by God to introduce the spirit and purpose of Jesus than any other class of people on earth."

3. Christ seeks admission into the human brain and heart through song. The Spirit of Christ seems to find the least hindrance to self-expression of any human medium in music. Furnish Christ with singers whose hearts are true, with the sentiment which expresses praise to God, or the invitation to man to become like God, and the conversation that some think takes place only in heaven will be heard by the congregation. I once heard a soloist sing the old song, "The Great Judgment Morning," accompanied by a large pipe

organ and a piano. When he came to that part of the song "They prayed, but their prayers were too late," the instruments stopped abruptly. Each time as he finished these words some person would be heard weeping. When he came to the last stanza and uttered that dread word "late," a crowd of people literally ran to the altar.

All who worship Jesus Christ and desire to assist Him in gaining admission into the lives of people should sing His promises until the sentiments of His heart seize upon the imagination of those who listen.

4. Jesus seeks admission into the human brain and heart through trouble. The following story is told about one of our famous ministers. He came home one evening just a few moments before time for dinner, sat down, and picked up the paper. His wife noticed that after he had read for a moment he threw the paper down abruptly and went out. Four hours passed before he returned. His wife was worried: The dinner was cold and he was tired, but the smile for which he is famous was peculiarly luminous. His wife inquired where he had been. He said, "I noticed by the paper that Mr. A. was going into bankruptcy. I was sorry for him and thought perhaps I could do something to help him. I have been walking continually since I left home and have succeeded in getting enough

money from various friends to meet our unfortunate brother's obligation. I just came from his home, where I left a happy, grateful man and a wife weeping for joy." That man is still in business in the same city.

Christ called in that home when they were in trouble, but He called in the body of their pastor. How long will it take us to learn that over nineteen hundred years ago Jesus took His body off? Now, if He goes calling in a form that can be seen, He must go in ours.

This marvellous character of the Bible, this central beauty of the sermon, this maker of rhapsody and song, this genuine friend in trouble will never be heard as He seeks admission through any or all of these mediums by millions of the people unless He can go to the homes of the people in the personality of His disciples.

II. The Open Door: Let us notice how universal this invitation is: "if any man" are the words. This is like all of the rest of Christ's promises. It is characterized by its Godlike universality. "If any man" . . . but notice the next words—"hear my voice, and open the door." This means something more than simply sitting and nodding assent to Christ's truths. We must "open the door."

There is a psychological peril here. There is a great danger of just hearing the voice and not

opening the door. We do not need to show any passionate antagonism, vehement rejection, or intellectual denial of His truth to keep Him out. All that we need is to just sit still and do nothing. There are multitudes in every large community who are without Christ on these grounds. Out in the West there used to be a door of rather homely construction. It had a latch and latch-string. All that one had to do to lock the door was to pull the latch-string inside. Should a person come and seek admission, unless the person on the inside put the latch-string out or lifted the latch from within, the person seeking admission would remain outside of the old oak door. So it is when Christ seeks admission. He stands in the night dews and darkness, and unless we open the door, He will never come in. Surely no one who reads this book will keep Him outside, for in this case it will not be the suppliant who will suffer, but the housekeeper.

Christ says, "If any man hear my voice and open the door." Whenever sublime emotions are uttered, benevolent ideals expressed, or Godlike service exhorted, we can open the door best by allowing the impulses aroused to possess us and give us strength to do the business of working them out substantially in the midst of God's children.

A few years ago I boarded a train in the city of

Chicago bound for New York City. Shortly after I had taken my seat I noticed that I was surrounded on all sides by Negroes. This was the first time in my life that I had ever ridden in a Pullman car completely surrounded by coloured people. It occurred to me that this afforded a splendid opportunity to make a study. I looked at the man directly in front of me. I noticed that he was reading a book on philosophy; to be specific, a book on personalism. I said, "This is delightful. He is an educated gentleman." Then I looked at the two young ladies seated directly across the aisle. They were tastily dressed, not overdressed. I thought I could discover on their ebony cheeks the marks of breeding. I said, "This is wonderful." My study carried me from one to another of these people until I had made a cursory estimate of the group of twenty-three. My conclusion was that there were only two subnormal people in the whole number.

As I sat meditating, my memory carried me back to a summer evening in the city of Philadelphia, to the largest Methodist Episcopal Church on earth. I was seated again in the pulpit of that church by the side of Dr. Charles A. Tindley, one of the most successful Negro pastors on earth. I heard his choir sing, "I Want to Be a Christian in My Heart." Just in front of the altar sat a group of

white people. As these melodious singers interpreted the sentiments of their deeply religious race in this beautiful old spiritual, I saw one of the white men begin to wipe away tears. I said to Dr. Tindley, "Who are these white men directly in front of us?" He replied, "They are members of the Board of Education." I had the nearest to what could be described as a vision of anything I have experienced in many years in the ministry.

I saw a group of Anglo-Saxon people landing upon the rock-bound coast of the North American Continent. They looked to the south, the west, and the north. Before them were immeasurable resources. All about them was a unique freedom. They could build the kind of a commonwealth that they had aspired to while under the persecution of highly institutionalized government.

Christ besought them to use their unbounded resources and superb freedom for the blessing of the human race. They became selfish and said, "No." They sent their emissaries to the jungles of Africa, stole the black man from his native environment; brought him to America, and sold him like horses, cattle or sheep.

Our patient Christ said, "All right, I will wait;" then He entered the black man's mind, touched the cords of his musical instinct, and started him to singing the crude, plaintive, beautiful spirituals

which thus far are America's only contribution to music. The coloured man sang and sang about God as he knew Him until now I was sitting in a great Negro church where a choir of coloured singers were breaking the hearts of careless Anglo-Saxon people with a new realization of the goodness of being a Christian.

III. Preparation for the Feast and Christ's Entrance: When once a person has consented with his whole will and opened the door, Jesus will come in. We think that our joy is in the superlative degree when we hear the message that moves our will, but that is just the prelude. The real harmony commences now. Where once there was all discord, there is a beautiful harmony. Where once there was all confusion, now there is clarity. Where once there was a gnawing dissatisfaction, now there is a great passion that fixes your eyes on aspirations that take the monotony out of life and give it a thrill.

Do you notice that Jesus says, "I will sup with you"? In other words, He depends upon us to provide for the feast. This means that He can never banquet with us in the fullest sense of the word until we have provided for the feast. We must develop every potential power that God has given to us. Young women are called upon to develop the queenly qualities that God gave them

to bless the whole wide world with. Young men must test their powers in the real business of true manhood before Jesus can feast with them in the most intimate sense. This is not a proposition for a soft person. Only when a person has thrown himself with the power of a mighty spirit against evil and wept while his spirit is torn and his body pains beneath the struggle of a Godlike conflict, is he capacitated to enjoy the banquet with Christ.

A few years ago I was called to a very famous hospital to visit my mother. My brother was with me. After we had visited a few moments he left the room. It was in the dusk of the evening. I said to my mother, "Would you like to hear some of the thoughts that come to my mind when I am riding on the Pullman car or working alone in my hotel room?" She replied, "Son, go on."

I said, "Mother, when I was a small boy and we lived upon the farm near Oelwein, Iowa, I thought I loved you as much as any boy could love his mother. Many years have passed; decades have gone. I have walked down some of the pathways that you told me about: joys, sorrows, ambition, and distress have followed one after another in my experience. Now I know. You are a thousand times more wonderful today than you were when I listened to your stories as a boy. Our experi-

ences are mutual. I love you much more than I did back there on the farm."

The doctor had said upon our arrival at the hospital that my mother was better and perhaps could be assisted to the automobile and go out to dinner with me. So I said, "Mother, I discovered a very satisfactory restaurant this noon. Would you like to go out to dinner with me?" With trembling voice she said, "My boy, I think I do not need anything to eat." I believe this was what Jesus meant when He said, "I have meat to eat that ye know not of." Christ can never enter fully into our lives until we prepare a banquet for Him. We can never have a banquet with Christ until we have had the same experiences of love, sorrow, yearning, religious aspiration, unselfish service, and beautiful spiritual triumph. All of these experiences are most certain to come when we stand with Christ at the doors of the people to present Him simply, persistently, fondly and constantly.

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